



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Hameem. ¹	حَمِيمٌ
2. Ayn. Seen. Qaff. ²	عَسَقٌ
3. Like <i>tha'leka</i> (<i>he-that-afar-it/that</i>) reveals ³ to you ^g and to whom ^r of before you ^g <i>tha'leka</i> (<i>afar-that-it/that</i>) ^x Allah, The Mighty, The <i>Hakeemo</i> ⁴ (<i>infinite hekma</i> (<i>wisdom</i>) Possessor).	كَذَلِكَ يُوحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ
4. For Him what (<i>are</i>) in the Heavens ^w and what (<i>are</i>) in the Earth; ^w and He (<i>is</i>) The <i>Aa'leyo</i> (<i>High beyond description</i>), The Great.	لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ
5. Almost ^w the Heavens ^w fissure ^{y m5} of above them; ^y and the angels <i>yousabbekhona</i> ⁶ (<i>he-they say: subhana Allah</i>) by their Lord's praise and <i>yastaghferona</i> ⁷ (<i>they^z seek forgiveness</i>) for whomever (<i>are</i>) in the Earth; ^w lo, verily Allah He (<i>is</i>) The <i>Ghafooro</i> (<i>iterative Forgiver</i>) <i>Ar-Raheemo</i> (<i>The multitudinous mercy Giver</i>).	تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ ۚ أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ
6. And who ^r <i>ittakhattho</i> ⁸ (<i>they^z took and presumed</i>) of lesser than/without Him <i>aw'leyaa</i> ⁹ (<i>guardians/allies</i>), Allah (<i>is</i>) <i>Hafeedhon</i> ¹⁰ (<i>multitudinous Keeper-up</i>) over them; ¹¹ and not you ^s (<i>are</i>) over them surely a custodian.	وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ ۚ اللَّهُ حَفِيفٌ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ
7. And like <i>tha'leka</i> (<i>afar-that-it/that</i>) ^x We revealed ¹² to you ^g Qur'an ^x Arabic to [you ^s] warn the villages ^w mother and whomever (<i>are</i>) around [it ^w]; and to [you ^s] warn: (<i>that</i>) the Gathering's Day ^x no suspicion (<i>is</i>) in it; ^x a team (<i>is</i>) in the Paradise ^w and a team (<i>is</i>) in the <i>Sa'ere</i> ^w (<i>intensely kindling Fire</i>). ^w	وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لَتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ
8. And had Allah willed surely [He] (<i>could have</i>) made	وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً

¹ See the *Lexicon* attached to this *Translation* for commentary on this.

² Ibid.

³ The word “يُوحَى” is rooted in “وَحَى أَوْ أَوْحَى” which denotes at least *six* diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a *commanded*). And “الوحي” is *fire* or *king*. See *اللسان*.

⁴ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “الحكيم.”

⁵ The word “Heavens” is a *feminine* gender in Arabic, so “يَتَفَطَّرْنَ” = “fissure^y” corresponds to that.

⁶ The word “yousabbekhona” = *he-they say: “subhana Allah,”* that is: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*.

⁷ The word “يَسْتَغْفِرُونَ” = “يَطْلُبُونَ الْغُفْرَانَ” = “they^z seek forgiveness.” In English there is *no seemly way* to say: “يَسْتَغْفِرُونَ” *per se*. So I settled for saying: “they^z seek-forgiveness.”

⁸ The word “اتَّخَذَ” from “الِاتِّخَاذُ” which is “إِفْتَعَالٌ” for “الِاتِّخَاذُ,” as stated in *لسان العرب*; therefore, “اتَّخَذَ” is always *taking* and *making/presuming some thing* of what was taken. Thus, it is *not* just the mere *taking*.

⁹ The word “أَوْلِيَاءَ” could also mean, among them: *protector, friend*.

¹⁰ The word “حَفِيفٌ” is rooted in “حَفَظَ” = “kept-up” not just “kept, or maintained,” or even “guarded.” *Merriam Webster's Dictionary* puts “keep up” as: “to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*.” (*Emphasis is added*).

¹¹ That is He keeps full record of what they do and penalize them accordingly.

¹² See footnote 3 above regarding *reveal*.

them an *Ummatan*^w (community/ nation)^w one-she;^y [and,] but [He] admits whomever [He] wills in His mercy^w and the *dha'lemonoona*¹³ (injustice-doers) for them neither of a *wa'leyen* (guardian/ ally) and nor *na'sseeren* (iterative succorer).

9. Or *ittakbatha* (took and presumed) they^z of lesser than-/without Him *aw'leyaa*¹⁴ (guardians/ allies); so Allah, He(is) The *Wa'leyo* (Guardian/ Ally) and quickens [He] the dead; and He (is) over every-thing Omnipotent.

10. And what you^c differed in it^x of a thing, so its^x rule (should be referred) to Allah; *tha'lekum* (collective-afar-He)^x Allah, my Lord; on Him I trusted and to Him *oneebo*¹⁵ ([I] iteratively return penitent).

11. The Heavens'^w and the Earth's^w *Fatte'ro* (innately-perfect-Originator); [He] made for you^b of yourⁿ selves^w spouses¹⁶ (wives) and of the *an'aa'me*^w (cattle/ sheep/ goats/ camels)^w pairs; *yadbra'ukum* ([He] creates/ propagates-/ manifests you^b)¹⁷ in it;^x not as like him a thing; and He (is) The *Sameeo* (The Acute-Hearer/ The Enabler of others to hear/ favorable Answerer to payer)/ The *Basseero* (keenly: Seer/ Omniscient).

12. For Him (are) the Heavens'^w and the Earth's^w *magaleedo* (keys/ lockers); *yabsotto* ([He] swells/ expands) the *rez'qa*^x (provision/ victual for sustenance)^x for whom-ever [He] wills and [He] straitens; verily He (is) by every-thing Omniscient.

13. [He] instituted for you^b of the religion what enjoined [He] by it^x *Noohan* (Noah); and which^x We revealed¹⁸ to you^g and what We enjoined by it^x *Ebraheema* (Abraham), and *Mosa* (Moses), and *Esa* (Jesus); that *a'qemo*¹⁹ (let-you^z up-to-fulfill) the religion and let-not disunite you^z in it;^x enlarged over the *mushbrekeena* (they who partner deities with Allah/ he-polytheists) what [you^s] invite them to it;^x Allah *yajtabey* (directly and favorably-chooses) to Him whomever [He] wills and [He] divinely-guides to Him whomever *youneebo* ([he] iteratively repents).

14. And not disunited they^z except after when came (to) them the knowledge, *baghya* (envy/ selfish: excessiveness-/ transgression) among them; and *lawla* (had it not been for) a word^w preceded-she^y from your^t Lord to *ajalen*²⁰ (term-limit) *musamma*²¹ (that which is designated

وَلَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٨٨﴾

أَمِ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ ۚ قَالَ اللَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٨٩﴾

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ۚ ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٩٠﴾

فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنْ الْآلِنَةِ أَزْوَاجًا يُدْرِكُكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿٩١﴾

لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ ۚ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۚ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٩٢﴾

﴿٩٣﴾ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا الَّذِي أُوحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ۚ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۚ اللَّهُ تَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ﴿٩٤﴾

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْيًا بَيْنَهُمْ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَىٰ أَجَلٍ مُسَمًّى لَفُضِيَ بَيْنَهُمْ وَإِنَّ الَّذِينَ

¹³ The "ظالمون" = "the injustice-doers," as "الظلم" = "injustice."

¹⁴ The word "أولياء" could also mean, among them: protector, friend.

¹⁵ The word "ينيب" from "أناب" = "رجع مرة بعد مرة," meaning: iteratively returned penitent. See الهادي و الراغب.

¹⁶ See (S7:189).

¹⁷ That is "suffuses you" to multiply you^f.

¹⁸ See footnote 3 above regarding revealed.

¹⁹ The word "أقيموا" is rooted "أقام" = uphold. Linguistically "أقام" means:

"أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً"

So, "أقيموا" means you^f: (1) uphold/ sustain of all the prescribed obligations of the Prayer. (2) Called or upped to perform the Prayer itself, Note: Prayer and how to be done was established and revealed by Allah. Hence people do not establish Prayer they only perform and maintain it.

²⁰ The word "الأجل" means term-limit, see اللسان.

and/or named), surely (it would have been) judged-/finished²² among them; and verily who^r (had-been) bequeathed they^z the book^x from after them surely (are)in doubt of it^x suspect-/suspecter.²³

أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَوْ شَاءَ رَبُّكَ ۚ

15. So for *tha'leka* (afar-that-it/that)^x then let-invite [you^s] and *ista'qem*²⁴ (let-[you^s] affirmably firm and straighten) just-as (had been) commanded you;^h and let-not *tattabe'a* ([you^s] closely-followed) their *abwa*²⁵ (tendentious likings); and let-say [you^s]: I believed by what Allah descended of a book and I (had been) commanded to [I] (render)-justice²⁶ among you;^b Allah (*is*) our Lord and yourⁿ Lord; for us (are) our works and for you^b (are) yourⁿ works; no argument between us and [between] you;^b Allah gathers between us and to Him (*is*) the destiny.

فَإِلَّا لَكَ فَادْعُ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ ءَامَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمُ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ اللَّهُ تَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ ۝

16. And who^r they^z mutually argue in Allah from after what *estoebeba*²⁷ (had been favorably-answered) for [Him/him]²⁸ their argument^w (*is*) *da'hedbaton* (null-argument)^w *enda* (by Rule of) their Lord; and on them (*is*) a wrath and for them (*is*) a severe torment.

وَالَّذِينَ تَخَاجَتُونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتَجِيبَ لَهُمْ حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ ۝

17. Allah, Who [He] descended The Book by the right and the balance; and what *youdreyka*²⁹ (causes you^s to profoundly know) *la'allā* (craving currently unavailable deed that, perhaps) The Hour^w (*is*) near.³⁰

اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ ۝

18. *Yasta'a'jelo*³¹ (affirmably hasten) by it^w who^r they^z believe not by it;^w and who^r believed they^z (are) *mushfegoona* (they who are in disquiet) from it;^w and they^z know verily it^w (*is*) the right; lo; verily who^r they^z dubitate in The Hour^w surely (are) in a far misguidance.

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ ءَامَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ أَلَا إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ ۝

²¹ The word “*musamma*” is masculine, singular, subjective noun, meaning: that which is designated and/or named.

²² That is perhaps would have immediately prompted their dues of punishment.

²³ The word “*مريب*” here is “*ثعت*” = epithet, i.e. “adjective,” hence “suspect.” See إعراب القرآن، محمود صافي. However the word “*suspect*” could fit for a noun or an adjective.

²⁴ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

²⁵ The word “*هوى*” is singular of “*اهواء*” translated as “(tendentious) liking,” which in and of itself could be good or bad noble or vile. The Messenger (SAWS) says that believe not anyone of you until his “*هوى*” agrees with what I came with, i.e. The Qur'an and Hadeeth.

²⁶ The word “*أعدل*” is a present tense to which there is no exact corresponding word in English, because “justice” cannot be conjugated into verbs, so the best approximation, to the best of my knowledge, is to say: render justice.” So the word “*render*” is parenthetically enclosed, as the Quranic text does not have it per se.

²⁷ The word “*استجاب*” is rooted in “*استجاب*,” meaning: favorably/compliantly answered, not just answered. See الهادي.

²⁸ This footnote covers the pronoun “*هـ*” in “*له*” and the word “*داحضة*.” The pronoun “*هـ*” in “*له*” could refer to Allah (SWT) or to Mohammad (SAWS). As to the word “*داحضة*” it is a noun, whereas “*null*,” or “*invalid*,” or such synonyms are all adjectives. Hence, “*null-argument*” is chosen as closer representation to a noun concept. And the suffix “*هـ*” is to indicate the femininity gender of the “*argument*,” as it is so in Arabic.

²⁹ The word “*يدريك*” means “(causes) you (to) profoundly know,” as “*الدراية*” is much more than simple knowledge. It involves profound knowledge of the subject matter.

³⁰ The word “*hour*” in Arabic is a feminine gender, so the context would seem to suggest saying: “الساعة قريبة” = “the hour (*is*) she-near.” However the text of this Ayah clearly says: “The hour is he-near,” making “near” a masculine gender; this could stand for the hours’ time or arrival is he-near,” as the hour’s time or arrival are both masculine genders; and “لا يجوز أن يقال أن (قريب) يستوى فيه التذكير والتانيث، لأنه بمعنى فاعل، و فعل بمعنى فاعل لا إعراب القرآن، لمحمود صافي.” see إعراب القرآن، لمحمود صافي.

³¹ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

19. Allah (<i>is</i>) Lateefon ³² (<i>fine/subtle/gentle and protector</i>) by His <i>eba'de</i> (<i>worshippers/submitters/slaves</i>); [He] provides whomever[He]willsandHe(<i>is</i>)TheStrongThe Mighty.	اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ ﴿١٩﴾
20. Whoever [was] [<i>be</i>] wanting the Hereafter's ^w <i>bartha</i> (<i>tillage/reward/tillage's crops</i>) [<i>We</i>] augment for him his <i>barthe</i> (= <i>bartha</i>) and whoever [was] [<i>be</i>] wanting the world's ^w <i>bartha</i> [<i>We</i>] give him of it ^w and not for him in the Hereafter ^w of a lot.	مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزَدْنَاهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ ﴿٢٠﴾
21. Or for them partners, instituted they ^z for them of the religion what not permitted by it ^x Allah; and <i>lawla</i> (<i>had it not been for</i>) word ^{w33} (<i>of</i>) the sunderance, surely(<i>would have been</i>) judged/finished ³⁴ among them; and verily the <i>dha'lemeena</i> ³⁵ (<i>injustice-doers</i>) for them (<i>is</i>) a painful torment.	أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢١﴾
22. [You ^s] see the <i>dha'lemeena</i> ³⁶ (<i>injustice-doers</i>) disquieting of what earned they; ^z and it ^x (<i>is</i>) occurrent/betiding by them;and who ^t believed they ^z and they ^z worked the righteous-works ^w (<i>are</i>) in the paradises' ^w /gardens' ^w <i>rawdha'te</i> (<i>flowering meads</i>); ^w for them whatever ³⁷ they ^z will <i>enda</i> (<i>by munificence of/ by Rule of</i>) their Lord; <i>tha'leka</i> (<i>afar-that-it/ that</i>) ^x it ^x (<i>is</i>) the munificence the big.	تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُمْ وَقِعَ بِهِمْ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٢٢﴾
23. <i>Tha'leka</i> (<i>afar-that-it/ that</i>) ^x which ^x <i>youbashshero</i> ³⁸ (<i>tells pleasant tidings</i>) Allah His <i>eba'de</i> (<i>worshippers/submitters/slaves</i>), who ^t believed they ^z and they ^z worked the righteous-works; ^w let-say [you ^s]: [I] ask you ^b not over it ^x remuneration, except a fondness ^w in the kin; and whoever <i>yag'tarif</i> ([<i>be</i>] <i>commits</i>) <i>hasanatan</i> ^w (<i>meritorious-deed</i>) ^w [<i>We</i>] augment for him in it ^w <i>busnan</i> (<i>ultimate meritorious-deed</i>); verily Allah (<i>is</i>) <i>Ghafooron</i> (<i>iterative Forgiver</i>), <i>Sha'kooron</i> (<i>iterative Thanker</i>).	ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَمَن يَقْتَرِفْ حَسَنَةً نَّزَدْنَاهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ ﴿٢٣﴾
24. Or say they: ^z <i>iftra</i> ([<i>be</i>] <i>crafted a lie for fraudulent end</i>) on Allah a lie; so <i>en</i> (<i>if</i>)wills Allah, [He] seals/consummates ³⁹ on your ^t heart and [He] erases the falsehood ^x and [He] rights the right by His words; verily He (<i>is</i>) Omniscient by the chests' possession.	أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا فَإِنْ يَشَأِ اللَّهُ تُخْتِمُ عَلَىٰ قَلْبِكَ وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٤﴾
25. And He Who accepts the repentance ^w <i>a'n</i> ⁴⁰ (<i>disregarding offender's offense/because of other's/others' prayer</i> [He]	وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ

³² The word “لطيف” = “رقيق” in concrete (material) terms it means: *fine*; and in abstract terms, it means: *subtle* or *gentle* or both. See البصائر. Additionally, when the word: “لطيف” is ascribed to Allah it becomes one of Allah's most beautiful attributive characteristics, which denotes *protection* in addition to *fineness*, *subtlety*, and *gentleness*. I know of no English word which *simultaneously* denotes: *fineness*, *subtlety*, *gentleness* and *protection*. Hence, the only available resort is *transliteration* and *parenthetical explanation*.

³³ That is word of *sound-determination* which *sunders* (separates) *right* from *wrong*, it is *absolutely conclusive*.

³⁴ That is perhaps would have immediately *prompted* their dues of punishment.

³⁵ The “ظالين” = “the injustice-doers,” as “الظلم” = “injustice.” See the *Lexicon* attached to this *Translation*.

³⁶ Ibid.

³⁷ The particle “ما” is “إسم أو أداة شرط” = *conditional noun/particle*; or “ما” = “إسم موصول” = *connective noun* meaning *whatever*. See الذر المصون، لـ احمد الحلب وإعراب القرآن، لمحمود صافي.

³⁸ See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasher* = يُبَشِّرُ مُبَشِّرٌ.

³⁹ That is close *hermetically* and *determined irrevocably*, or *consummate/conclude* on your heart.

⁴⁰ “عن” here for تجاوز = *disregardfulness* = He *disregards/transcends* the offense of the *offender* or because of the *prayer* of others praying for the offender. See the *Lexicon* to this *Translation* vis-à-vis the meanings of “عن”.

transcends the offender(s) of His eba'de (worshippers/-submitters) and pardons [He] a'n (regarding) the sayye'aa'te (demeritorious-deeds)^w and knows [He] what you^z do.

26. And yestajeebo⁴¹ (compliantly-answer) who^r believed they^z and they^z worked the righteous-works;^w and [He] augments them of His munificence; and the unbelievers for them (is) a severe torment.

27. And had Allah bassatta (extended/ augmented) the rez'qa^x (provision/ victuals for sustenance)^x for His eba'de (worshippers/-submitters/ slaves) surely (they would have) transgressed in the Earth;^w [and,] but younazẓelo ([He] iteratively descends) by a qa'da'ren (standard measure) whatever⁴² [He] wills; verily He (is) by His eba'de (worshippers/ submitters/ slaves) Proficient Ba'ssee-ron (keenly: Seer/ Omniscient).

28. And He Who younazẓelo (iteratively descends) the ghaytha⁴³ (delightful-satiating-and-reviving rain) from after desponded they;^z and [He] spreads His mercy^w (ghaytha); and He (is) The Wa'leyen (Guardian/ Ally), The Hameedo (iteratively praised and multitudinously praiser He).

29. And of His Aya'te^w: (miracles/ signs/ proofs) (is) the Heavens'^w and the Earth's^w creation and what [He] scattered in them both of a dabba'ten^{w44} (she-moving-creature); and He (is) over their gathering if [He] wills Omnipotent.

30. And what betided you^b of a disaster^w so (it^w is) by what earned-she^y yourⁿ hands;^w and [He] pardons a'n (regarding) much.

31. And not you^f surely (are) enfeeblers in the Earth;^w and not for you^b of lesser than/without Allah of a wa'leyen (guardian/ ally), and nor na'sseren (multitudinous succorer).

32. And of His Aya'te^w (miracles/ signs/ proofs) (are) the runners in the sea like the mountains.⁴⁵

33. En(if) [He] wills [He] stills the wind;^w so [they^w]⁴⁶ stay^{ym} stationaries^w on its^x back; verily in tha'leka (afar-that-it/ that)^x surely (are) Aya'ten^w (signs) for every ssabbaren (an ever/ stout patience-endurer) sha'koren (iterative thanker).

34. Or [He] wracks them^y by what earned they^z and [He] pardons a'n (regarding) much.

عِبَادِهِ وَيَعْفُوا عَنِ السَّيِّئَاتِ وَيَعْلَمَ مَا تَفْعَلُونَ ﴿٢٦﴾

وَيَسْتَجِيبُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُم مِّن فَضْلِهِ ؕ وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ﴿٢٧﴾

﴿٢٨﴾ وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَٰكِن يُنَزِّل بِقَدَرٍ مَّا يَشَاءُ ۚ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ ﴿٢٩﴾

وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِّن بَعْدٍ مَّا قَتَلُوا وَيَنْشُرُ رَحْمَتَهُ ۚ وَهُوَ الْوَلِيُّ الْحَمِيدُ ﴿٣٠﴾

وَمِن ءَايَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَثَّ فِيهِمَا مِن دَابَّةٍ ۚ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذْ يَأْمُرُ بِكَافِرٍ ﴿٣١﴾

وَمَا أَصَابَكُمْ مِّن مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٣٢﴾

وَمَا أَنتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَمَا لَكُم مِّن دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ﴿٣٣﴾

وَمِن ءَايَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٣٤﴾

إِن يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣٥﴾

أَوْ يُوقِفَهُنَّ بِمَا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ ﴿٣٦﴾

⁴¹ The word "يستجيب" is rooted in "استجاب," meaning: favorably/ compliantly answered, not just answered. See الهادي.

⁴² The particle "ما" is "إسم أو أداة شرط" = conditional noun/particle; or "ما" = "إسم موصول" = connective noun meaning that which. See الدّر المصون، لـ أحمد الحلب وإعراب القرآن، لمحمود صافي.

⁴³ The word "الغيث" = "المطر المنبت للكلأ و المنعش"، so is not just rain but that kind of rain which is delightful-satiating-and-reviving in the sense of meeting the needs and reviving all in the environment where it rains, as it was sought to enliven the land with greenery and pasture. To some linguists, "الغيث" could also mean the gliding clouds that bring rain.

⁴⁴ For lack of a better term I chose a "she-moving-creature" for "دابة"، as a simple "she-creature" (alone) will not do, because a "rock" is a "she-creature" but it does not have apparent motility.

⁴⁵ The word "أعلام" has several meanings, among them "flags" or "mountains." See اللسان.

⁴⁶ The hidden or implied pronoun "[they^w]" refers to the "runners" in the previous Ayah, (S42: 32).

35. And [to] ⁴⁷ know who ^r they ^z dispute in Our <i>Aya'te</i> ^w (messages) not for them of a <i>mabeessen</i> (escape-place).	وَعَلَّمَ الَّذِينَ تَجِدُونَ فِي آيَاتِنَا مَا هُمْ مِنْ حَيْصٍ ﴿٣٥﴾
36. Then what <i>oteytom</i> (you ^c had been accorded) of a thing, so (<i>it^s is</i>) a <i>mata'ao</i> ⁴⁸ (resource for a transitory worldly delight) (of) the life ^w (of) the world; ^w and what (<i>is</i>) <i>enda</i> (by munificence of/by Rule of) Allah (<i>is</i>) <i>khayron</i> (choicer-/superior/ worthier) and <i>abqa</i> (more lasting), for whom ^r believed they ^z and (are) on their Lord they ^z trust.	فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَّعُ الْحَيَاةَ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ ءَامَنُوا وَعَلَىٰ نَهْمٍ يَتَوَكَّلُونَ ﴿٣٦﴾
37. And who ^r they ^z avoid bigs (of) the sins and the profanities ⁴⁹ and if surely ⁵⁰ angered they, ^z they forgive.	وَالَّذِينَ تَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشِ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ ﴿٣٧﴾
38. And who ^r <i>estajabo</i> ⁵¹ (they ^z favorably-answered) for their Lord and <i>aqamo</i> ⁵² (they ^z upped-to-fulfill the prescribed obligations of) the Prayer ^w and their matter (<i>is</i>) a <i>shura</i> (counsel/ alternation and exchange of opinion) among them; and of what We provided them they ^z expend.	وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٨﴾
39. And who ^r if betided them the <i>baghya</i> (envy/ selfish: excessiveness/ transgression) they <i>yanta'sserona</i> ⁵³ (they ^z avenge-for/ refrain from/ prevail-over [it]).	وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ ﴿٣٩﴾
40. And requital (for) a <i>sayye'aa'ten</i> ^w (demeritorious-deed) ^w (<i>is</i>) <i>sayye'a'ton</i> (= <i>sayye'aa'ten</i>) its ^w like; then whoever [he] pardoned and [he] amended then his remuneration (<i>is</i>) on Allah; verily He loves not the <i>dha'lemeena</i> ⁵⁴ (injustice-doers).	وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٤٠﴾
41. And surely whoever [he] revenged ⁵⁵ /revenged-for after his injustice, ⁵⁶ so those not on them of a path.	وَلَمَنْ أَنْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَٰئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ ﴿٤١﴾
42. Verily only the path (<i>is</i>) on whom ^r they ^z wrong ⁵⁷ the people and they ^z transgress in the Earth ^w by other than the right; those for them (<i>is</i>) a painful torment.	إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٢﴾
43. And surely whoever <i>ssabara</i> (held on patiently) [he] and pardoned [he], verily <i>tha'leka</i> (afar-that-it/ that) ^x (<i>is</i>)	وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنْ

⁴⁷ The word “يَعْلَمَ” is “منصوبة” has a “فتحة” on the word’s end “م.” It had been read with a “بضمة” or a “رفع، أي بضمة” see “الدّر المصون، لـ أحمد الحلبي” So the word “to” is shown here with the square brackets and italicized ([it]), as it is *hidden*, to indicate the generally accepted reading by most, showing the “فتحة” to mean “التعليل،” i.e. for *virtual/presumed causality*, as stated in “إعراب القرآن” by محمود صافي.

⁴⁸ The word “مَتَّعَ”=“mata'ao” is rooted in the word “مَتَّعَ”=“matta'a” with many meanings, among them: *resources of transitory worldly delight*. See *Lexicon* attached to this Translation for more elaboration.

⁴⁹ The word “فَوَاحِشَ”=“profanity” (plural “فَوَاحِشُ” as *indefinitive noun* or plural “الفَوَاحِشُ” as *definitive noun*) means vulgar or irreverent say or action, i.e. *excess of ugliness in statement or action* by an entity, a person or a group, or any of Allah’s *proscriptions*. Some-times the word “فَوَاحِشَ” or “الفَوَاحِشَ” is *euphemistically* used to mean *adultery* or *fornication* or *homosexuality*.

⁵⁰ The particle “مَا” is for intensity. See *تفسير الفخر الرازي، و روح المعاني للالوسي*.

⁵¹ The word “اسْتَجَابُوا” is *answered* plus *made available* what was *requested*, i.e. “favorably-answered.”

⁵² The word “أَقَامُوا” from “قَامَ”=“stood/upheld/sustained/maintained.”

⁵³ The word “يَنْتَصِرُونَ” could apply in *three* distinct senses: (1) “يَنْتَصِرُونَ” which in turn has two distinct meanings, (1a) “يَنْتَصِرُونَ مِنْ عَدُوِّهِ”=“avenged for it, i.e. from the offender,” and (1b) “يَنْتَصِرُونَ مِنَ الظُّلْمِ”=“refrained from and disdained the wrong.” (2) “يَنْتَصِرُونَ عَلَى”=“prevailed over.” And (3) “يَنْتَصِرُونَ لـ”=“succored and assisted.”

⁵⁴ The “ظَالِمِينَ”=“the injustice-doer,” as “الظُّلْمُ”=“injustice.” See the *Lexicon* attached to this Translation.

⁵⁵ Ibid. However, in this case, “يَنْتَصِرُونَ بَعْدَ ظُلْمِهِ” see *روح المعاني للالوسي* for this explanation, means “after he was wronged”.

⁵⁶ That is after, *having been* inflicted with an injustice by someone else.

⁵⁷ See the *Lexicon* attached to this Translation for “ظَالِمٌ”=“فاعل الظلم”=“injustice-doer” and “أَظْلَمَ”=“wronger.”

surely of the matters'-resolve.

44. And whomever Allah misleads, then not for him of a *wa'leyen* (guardian/ally) from after Him; and [you^s] see the *dha'le'meena*⁵⁸ (injustice-doers) *lamma* (when/whence) they^z saw the torment say they:^z is a *maradden* (fending-/forthwith-returning) of a path.

45. And [you^s] see them (being) exposed on it^w (are) *kha'she'eena*⁵⁹ (they who: totally subdued their body/sight and sound/bow in the Prayer) of humility; they^z look from *ttarfen'khafeyyen* (by stealthy glance); and said who^r they^z believed: verily the losers (are) who^r lost they^z their selves^w and their families^w The *Qeyamatey's*^w (Judgment's) Day; indeed; verily the *dha'lemeena*⁶⁰ (injustice-doers) (are) in a sustainer-torment.

46. And not [was] for them of *aw'leyaa*⁶¹ (guardians/allies) succoring them of lesser than/without Allah; and whomever Allah misleads, then not for him of a path.

47. *Estajeebo*⁶² (let-compliantly-answer you^z) for yourⁿ Lord from before that *ya'atey*^x (approaches/comes)^x a day^x no *maradda* (fending/repeller) for it^x of lesser than Allah; not for you^b of a refuge then-day and not for you^b of a *na'keeren* (demur/reproof/spurner).

48. Then *en(if)* they^z shunned then not We sent you^g on them *hafeedhan*⁶³ (iterative keeper-up); *en(not)* on you^g except the announcement; and verily if *atheqna* (We caused the human to taste) from Us a mercy^w [he] reveled/rejoiced by it;^w and *en(if)* betides^w [them] a *sayye'aa'ton* (demeritorious-deed)^w by what advanced^w their hands^w then verily the human (is) *kafooron*⁶⁴ (iteratively unbeliever/ingrate).

49. For Allah (is) the Heavens'^w and the Earth's^w proprietorship; [He] creates whatever⁶⁵ [He] wills. [He] grants for whomever [He] wills females and [He] grants for whomever [He] wills the males.

50. Or [He] pairs them *dhukranan*⁶⁶ (normal males/ neutral males)⁶⁷ and females and makes [He] whomever [He]

عَزَمَ الْأُمُورَ ٥٢

وَمَنْ يُضِلِّ اللَّهُ فَمَا لَهُ مِنْ وَلِيٍّ
مِنْ بَعْدِهِ وَتَرَى الظَّالِمِينَ لَمَّا
رَأَوْا الْعَذَابَ يَقُولُونَ هَلْ إِلَى
مَرْدٍّ مِنْ سَبِيلِ ٥٣

وَتَرْتَلَهُمْ يُعْرَضُونَ عَلَيْهَا خَشِيعَاتٍ
مِنَ الذَّلِيلِ يَنْظُرُونَ مِنْ طَرْفٍ
خَفِيٍّ وَقَالَ الَّذِينَ ءَامَنُوا إِنَّ
الْخَسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ
وَأَهْلِيَهُمْ يَوْمَ الْقِيَمَةِ أَلَا إِنَّ
الظَّالِمِينَ فِي عَذَابٍ مُقِيمٍ ٥٤

وَمَا كَانَتْ لَهُمْ مِنْ أَوْلِيَاءَ يَنْصُرُونَهُمْ
مِنْ دُونِ اللَّهِ وَمَنْ يُضِلِّ اللَّهُ فَمَا
لَهُ مِنْ سَبِيلٍ ٥٥

أَسْتَجِيبُوا لِلرَّبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ
يَوْمٌ لَا مَرَدٍّ لَهُ مِنْ رَبِّ اللَّهِ مَا لَكُمْ
مِنْ مَلْجَأٍ يَوْمَئِذٍ وَمَا لَكُمْ مِنْ نَكِيرٍ ٥٦

فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ
حَفِيفًا إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ وَإِنَّا
إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَرَحَّ
بَهَا وَإِنْ تُصِيبَهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ
أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ ٥٧

لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ
يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ
إِنثًا وَيَهَبُ لِمَنْ يَشَاءُ الذَّكَورَ ٥٨

أَوْ يَزْوِجُهُمْ ذُكْرَانًا وَإِنثًا وَيَجْعَلُ مَنْ

⁵⁸ The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice." See the *Lexicon* attached to this Translation.

⁵⁹ The word "خاشعين" = *khashe'e'en*, is plural, masculine, subjective noun, with no English equivalent available for it *per se*. The word "خشوع" in "خاشعين" = *khashe'e'en* involves more than just "humbleness" or "submission" as that suggests *bodily* or *attitudinal* behavior. However, "خشوع" denotes *submission* or *subduing* of *sight* and *sound* as well. So "الخاشعين" are those who had totally *subdued their body, sight and sound*. Also some time "الخاشعين" = they who bow in the Prayer. See *البصائر* and *اللسان*.

⁶⁰ The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice." See the *Lexicon* attached to this Translation.

⁶¹ The word "أولياء" could also mean, among them: *protector, friend*.

⁶² The word "استجيبوا" is rooted in "استجاب," meaning: *favorably/compliantly answered, not just answered*. See *الهادي*.

⁶³ The word "حفيظ" is rooted in "حفظ" = "kept-up" not just "kept, or maintained/sustain," or even "guarded." *Merriam Webster's Dictionary* puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*." (*Emphasis is added*).

⁶⁴ The word "كفور" is masculine noun, *denying Allah's multiple favors*, i.e. he is a *multitudinous unbeliever/ingrate*.

⁶⁵ See footnote 37 above regarding *whatever*.

⁶⁶ See the *Lexicon* attached to this Translation for more exposition of this word "dhukranan" = "ذكران."

wills a sterile/barren; verily He (*is*) Omniscient, Omnipotent.

51. And not [was] for a human to speak (*to*) him Allah except revealedly,⁶⁸ or from beyond⁶⁹ a *heja'ben* (*veil-/shroud*) or [He] sends a messenger then [He] reveals⁷⁰ by His leave whatever⁷¹ [He] wills; verily He (*is*) *Aa'leyo* (*High beyond description*), *Hakeemon*⁷² (*infinite bekamah Possessor*).

52. And liketha'leka (*afar-that-it/that*)^x Were revealed⁷³ to you^g *Roohan*^{w74} (*Qur'an/prophethood*)^w of Our command; not you^h were *tadrey*⁷⁵ (*[you s] profoundly understanding*) what The Book and nor the belief; [and,] but We made it^x an illumination^x *nabdey* (*[We] divinely-guide*) by it^x whom-ever [We] will of Our *eba'de* (*worshippers-/submitters-/slaves*); verily you^g surely *tabdey* (*divinely-guide*) to a *Sseratten* (*single and specific Path*) straight.

53. Allah's *Sseratte* (*single and specific Path*), Who for Him what (*are*) in the Heavens^w and [what] (*are*) [in] the Earth;^w lo, to Allah become/terminate the matters.

يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ ﴿٥١﴾

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَآيِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ ﴿٥٢﴾

وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا تَهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٥٣﴾

صِرَاطَ اللَّهِ الَّذِي لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۚ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ ﴿٥٤﴾

⁶⁷ Clearly in this great *Ayah*: “Or He pairs them *tbukeranan* (normal males, neutral males) and females” (S42: 50) it is good or neutral, as the “maleness” here is obviously not effeminateness, but normal to neutral.

⁶⁸ The word “وَحْيًا” = “مفعول مطلق” i.e. an absolute object noun, or “مصدر” i.e. the infinitive noun, indicating exclusiveness. Or it could be مصدر = infinitive noun in an adverbial status. See إعراب القرآن، لمحمود صافي.

⁶⁹ The word “وَرَاءَ” means: (1) “القَدَامُ أَوْ بَعْدَ الْخَلْفِ لِلأَمْرِ الْعَظِيمِ الَّذِي لَا يَقْدِرُ عَلَيْهِ، مَثَلًا: وَيَذْرُونَ وَرَاءَهُمُ الْآخِرَةَ.” (2) “بعد” (3) “الْخَلْفُ، فَخَلْفَ الشَّيْءِ هُوَ مُؤَخَّرَتُهُ: مَثَلًا وَرَاءَ الْأَكْمَةِ.” (4) “ولد الولد”. So, here (2 or beyond in its sense of above reach of knowledge or experience.

⁷⁰ See footnote 3 above regarding reveal.

⁷¹ See footnote 37 above regarding whatever.

⁷² See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “حَكِيمٌ.”

⁷³ See footnote 3 above regarding revealed.

⁷⁴ It is stated in “اللسان” for the word “ar-Rool” = “Rooben” and “ar-Rawl” two distinct meanings: (1) mercy and (2) Isa, son of Mary (Jesus). However, “ar-Rool” (the Rooh) there are at least ten distinct meanings: (1) mercy, (2) soul, (3) the Qur'an, (4) the revelation (Qur'an or any other divine message), (5) the Command, (6) the individual entity, (7) the rejoicing (8) Super Arch Angel, creatures who are special angels, who are “guardians” over the angels who are the guardians over the humans, or Arch Angel Gebrail, and (9) prophethood. See القرطبي.

⁷⁵ The word “تَدْرِيَّةٌ” is from “تَدْرِي” which is far more reaching than the simple “knowledge,” as “تَدْرِيَّةٌ” extends to having deep understanding of the subject matter. +